DOCUMENT RESUME

ED 421 423 SO 029 071

AUTHOR Dunn, Susan Strong
TITLE [Global Studies]. Fulbright-Hays Summer Seminars Abroad, 1997 (India).
SPONS AGENCY United States Educational Foundation in India.
PUB DATE 1997-11-30
NOTE 37p.; For other curriculum project reports by 1997 seminar participants, see SO 029 067-086. Seminar title: "Continuity and Change: India on the Threshold of the 21st Century."
PUB TYPE Guides - Classroom - Teacher (052)
EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Asian Studies; Cultural Awareness; *Culture; Ethnic Groups; Foreign Countries; Grade 9; High Schools; *Indians; Instructional Materials; Modern History; Multicultural Education; Non Western Civilization; Social Studies; *World History
IDENTIFIERS *India

ABSTRACT

This unit contains a sampling of lessons from a unit on India designed for ninth-grade students. Sections of the unit include: (1) "Geography of India"; (2) "Comparison of Major Religions"; (3) "The Caste System"; (4) "Empires of India"; (5) "Gandhi and Independence"; (6) "Division of the Subcontinent"; (7) "Environment"; (8) "Caves at Ellora and Ajanta"; (9) "Indian Dress"; and (10) "Kum Kum and Bindis." The lessons provide objectives, procedures, and evaluations. (EH)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 421 423

[Global Studies].

Fulbright-Hays Summer Seminars Abroad, 1997 (India)

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☐ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

by

Rosalie Gendimenico

Susan Strong Dunn

Curriculum Projects Developed by 1997 Seminar Participants

Submitted to
Educational Resources Information Center (ERIC), USDE

by United States Educational Foundation in India

SO 029 071

CONTINUITY AND CHANGE:
INDIA ON THE THRESHOLD OF THE 21ST CENTURY

Curriculum Project
by
Susan Strong Dunn
November 30, 1997

Introduction

Prior to my 1997 Fulbright Hays Summer Seminar in India I had taught Global Studies for five years. This course contained a six to eight week unit on India. The Fulbright experience broadened my existing understanding of Indian history and culture and provided me the opportunity to obtain relevant artifacts for class discussion. It also afforded me the opportunity to learn about current concerns of India and society in the late 20th century.

Therefore, the following curriculum project reflects my existing curriculum augmented and enhanced by my experience and the new information and materials I obtained when abroad. The lessons are designed for a ninth grade class but can easily be modified for a different level. Presented are lessons that may be infused into an existing unit plan.

For each lesson I have given an abbreviated lesson plan. Teachers should add to it for the needs of their class. This collection contains a sampling of lessons from a unit on India.

Table of Contents

Geography ..... 1 - 5

Comparison of Major Religions ..... 6 - 9

The Caste System ..... 10 - 12

Empires of India ..... 13 - 14

Gandhi and Independence ..... 15 - 18

Division of the Subcontinent ..... 19 - 20

Environment ..... 21 - 24

Caves at Ellora and Ajanta ..... 25 - 27

Indian Dress ..... 28 - 29

Kum Kum and Bindis 30

GEOGRAPHY OF INDIA

Objectives: Students will be able to:
1. locate the Indian subcontinent on a world map.
2. identify major land forms and cities on an Indian political map
3. create a key for a political map
4. identify border countries of India

Procedure:

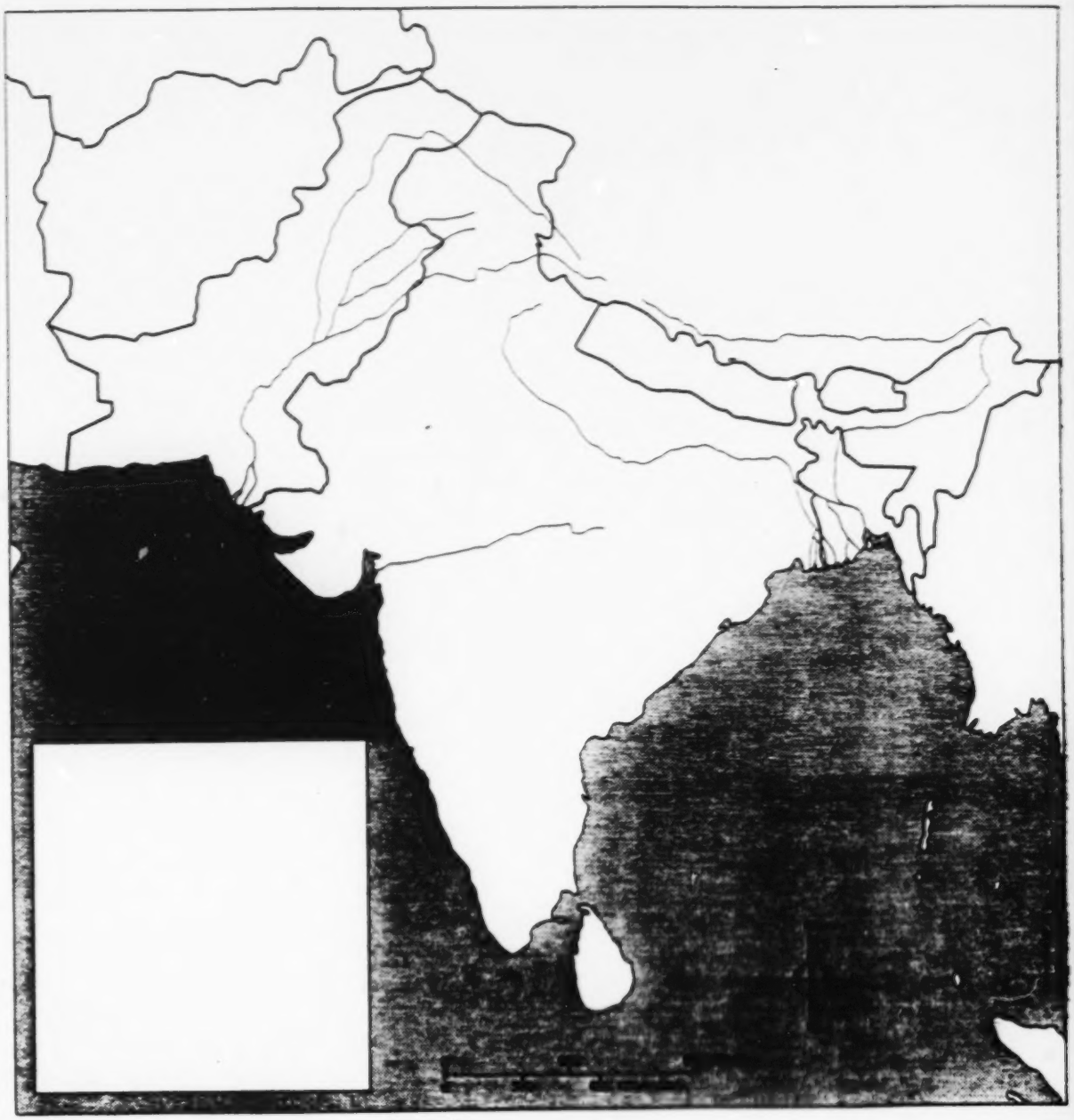
1. Distribute current political outline map of India
2. Distribute list of items to be mapped
3. Provide students with necessary research tools to complete map: atlases, computer, almanacs, etc.

Evaluation:

Possible evaluation include:
1. Given a blank map, students fill in various features
2. Students choose one major city and research how geography influenced its development
3. As part of unit on geography, students create a travel brochure of India. (I have found for this project it works best when detailed directions are given regarding layout and typesetting. As with most assignments have samples to show students.)

Name _____ Date _____

55 South Asia After World War II



BEST COPY AVAILABLE

Directions: Using the given map of India, locate the following features:

Nations
Pakistan
Bangladesh
Afghanistan
Bhutan
Russia
Nepal
Sri Lanka
Maldives

Cities
New Delhi
Mumbai (Bombay)
Calcutta
Goa
Amritsar
Jaipur
Agra
Varanasi
Ahmadabad
Bangalore
Madras
Darjeeling
Kashmir (In dispute)

Bodies of Water
Arabian Sea
Indian Ocean
Bay of Bengal
Ganges
Indus
Brahmaputra
Godavari
Krishna
Marmada
Cauvery

Mountains
Himalayas
Hindu Kush
Khyber Pass
Vindhya
Western Ghats
Eastern Ghats

Other
Thar Desert
Deccan Plateau

Geography

Objectives:

1. Students will be able to use critical thinking skills to locate facts that support generalization statements
2. Discuss India's various geographical features using fact based statements

Procedure:

1. To introduce students to India's structure draw the following diagram on the board. As you are drawing explain that India's form is depicted by its head being the top of the Himalayas, its arm's embracing its people and its feet being firmly planted in the sea. Elicit student response to explain how these features may have impacted its development.

2. Distribute handout. Teacher may elect to put students in groups/pairs or work on an individual basis. Resources used may include textbook, computer, encyclopedia, etc.

Evaluation:

1. Students write an essay answering the topic: "The geography of India has both hindered and enhanced its development as a nation." Give facts to support this statement.
2. In some parts of India the monsoon season is welcomed by festivals. Students could research one of these areas and report on why that area needs the monsoon and the traditions involved.
3. In some areas of the United States schools are closed due to inclement weather (snow). In India they close because of monsoons. Conduct a discussion on the similarities and differences in our cultures. Have students draw illustrations of this weather condition.

Name _____ Date _____

Geography

Directions: Using your book, support each generalization with facts regarding Indian geography. Remember a fact is a statement that can be verified, it is not an opinion.

1. Generalization: India has developed a unique culture due to its isolation by topographical features.
Facts: _____

2. Generalization: India has many different topographical features.
Facts: _____

3. Generalization: The Himalayan Mountain range is a source of India's major rivers.
Facts: _____

4. Generalization: The Himalayas have been historically important to India's culture.
Facts: _____

5. Generalization: The monsoons are important to Indian society.
Facts: _____

6. Generalization: Due to the many geographical features cultural diversity has occurred in India.
Facts: _____

7. Generalization: India is a heavily populated nation.
Facts: _____

8. Generalization: The Indo-Gagnectic Plain is an important agricultural area.
Facts: _____

The monsoons are an important climatic feature of the subcontinent. Generally speaking, there are two monsoon seasons in India the summer and the winter.

Directions: Using arrows, draw the direction of the summer and winter monsoons.

Summer

Winter

The monsoons are both positive and negative for India. List as many answers as possible for both.
Positive: _____
Negative: _____

COMPARISON OF MAJOR RELIGIONS

Objectives:
Students will be able to:
1. describe components of India's major religions including Hinduism, Buddhism, Islam, and Christianity.
2. compare the major religions of India citing similarities and differences
3. explain how these religions developed in India

Procedures:

1. Prior to this activity students should be taught the terms monotheistic and polytheistic and be familiar with the caste system.
2. Because most students will be unfamiliar with most of these religions I suggest this activity be completed with the teacher leading the lesson throughout (no groups).
3. Distribute matrix on major religions
4. The class should be provided with reading selections for each of these religions. This would be an excellent lesson to make use of a textbook or selections from research materials.
5. At the completion of the matrix I suggest that teachers provide an immediate practice/homework to become familiar with these beliefs. One that would be appropriate would be a Venn Diagram of Hinduism and Islam. This would be beneficial since these religions are politically important to India's history.

Post Lesson:

Religion is an extremely important concept to understanding the ethos of India. This activity will provide students with the nuts and bolts of the different faiths. It is necessary to provide students with additional activities to extend their comprehension. Some suggestions are:

1. Have a panel discussion with member of these faiths present.
2. Students could write to well known individuals (politicians, elected officials, community members, etc.) regarding their faith.
3. Using current periodicals discuss how these faiths are present in the United States.
4. Play a game in which a panel of students (each representing one of the faiths) are asked questions by the class. Questions should be phrased so as to elicit a yes or no response. Students use the answers to determine which faith each student is representing.
5. Provide students with selections from the various holy books. Have class discussions regarding the development of these texts and their relevance to their respective followers.
6. Have students construct pie graphs depicting the percentage of India's population which follow these faiths. Construct another to depict the world's population.(Good lesson for practice with Almanacs.)
7. Provide students with actual artifacts from these faiths. I had the opportunity to obtain pictures of mosques, temples, various deities, compilation of Hindu festivals and calendar, miniature painting depicting scenes of worship. Many items can be found on CD ROM and in books (pictures).

Evaluation

1. Since comprehension of religious points is imperative I suggest a traditional quiz/format in which tenants of each faith are listed and students identify the respective faith.
2. Some activities listed above may also be modified to use an evaluation tool.

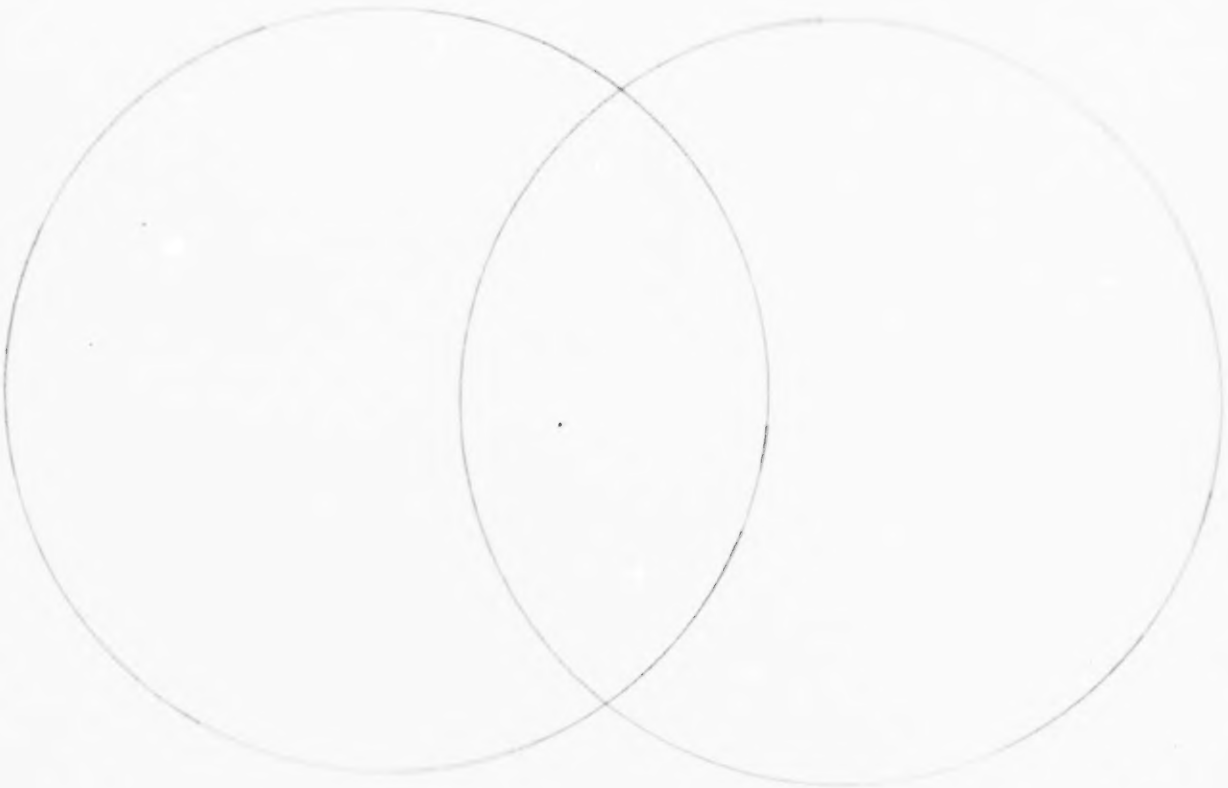
COMPARISON OF MAJOR RELIGIONS

	Hinduism	Buddhism	Islam
Name of Followers			
Name of God(s)			
Founder of Religion			
Religious Text			
Major Beliefs			

VENN DIAGRAM HINDUISM AND ISLAM

Directions: A Venn diagram is a graphic organizer that shows how things are alike and different. In the area where the circles overlap write down the similarities of the two religions. In the area where there is no overlap, write down beliefs that are particular to that faith.

DIFFERENT SAME DIFFERENT



THE CASTE SYSTEM

There are a number of sources that contain information on the origin and development of the caste system. Student understanding of the caste system is integral to understanding India. This system persists despite education and advancement. It is blended in religion, custom and tradition. The concept of caste will be used often throughout a unit study of India. This particular lesson would be suitable for an introductory lesson. More lessons and practice would be needed.

Background Information:

Questions remain as to the exact origin of the caste system although many believe that it was established by the ***Brahman*** class as a means to maintain their superiority. (Different sources cite that the Aryan invaders started it, others state they expanded on the existing system.) Four main groups developed and laws regarding culture became firmly ingrained. After the priestly ***Brahman*** class came the ***Kshatriyas*** who are soldiers and administrators. The ***Vaisyas***, merchants and artisans were ranked next. The ***Sudras*** laborers, farmers and peasant class were last and typically servants of the other three varna. Outside of these four main classes were the ***Untouchables***. This group was said to have bad ***karma*** from a previous life (belief in *reincarnation* is central to Hinduism.) and therefore were the outcasts of society. The jobs of these ***Untouchables*** were dealing with the most menial and contemptuous jobs: street sweepers, leather workers, latrine sweepers.

All of society functioned within the realms of these groups. A person's occupation, spouse, social contacts, etc. were all determined by caste. The preparation of food was also enveloped in this system. One had to obtain prepared food by his/her own caste or higher. For this reason many ***Brahmans*** became chefs. For the ***Untouchables*** this made life oppressive. According to society, their ***karma*** determined their present situation, yet in most parts of India they were not allowed into temples to atone for their past lives. When walking through the village streets ***Untouchables*** would have to announce their arrival by beating a board so that upper class Hindus may not be polluted by their shadow. (Very similar to lepers in ancient society.)

As society progressed, these four groups constantly divided. Today, it is estimated that there are between 2000 and 3000 different castes. The caste system is no longer as strict as it once was due in part to the period of British rule. Although centuries of custom has it fixed in Indian society. Many people cross caste lines in professions and social contacts especially in urban areas. However, one could still generalize that today's street sweeper is an ***Untouchable*** and the executive at TATA is a ***Brahman.***

Indian society today is still grappling with the social and economic impact of the caste system. For starters, the constitution of 1948 banned Untouchablity in any form. The ***Untouchable*** caste is now referred to as the ***Dalit*** class meaning Oppressed or Downtrodden. Through education and reform movements society is slowly moving toward equality. Similar to the quota system in the United States, India has reserved a percentage of job openings for the ***Scheduled Caste***, those who are poor and uneducated for reasons other than caste. This ~~though has created~~ tension and led to riots in many parts of India.

Objectives: Students will be able to:
1. define and explain caste system.
2. discuss how the four main castes are interdependent even though they are based on inequality.

Procedure:

1. Either pass out a worksheet with a human figure outline or have students draw one. If students are to draw it would be helpful for teacher to model one on overhead or board.
2. Students are to assign a caste to each section of the body. Other information can be added such as profession. Explain how just as the body cannot function without any of these parts neither can Indian society. The whole is made up of its parts.
3. If desks are in rows use the set-up to show the caste separation. Assign Row 1 to be Brahman, Row 2 Kshatriyas and so on. Then question students from particular rows who they can marry, buy food from, what job they would have, etc. This also works well to practice concepts of karma, dharma, and reincarnation.

Brahmans - priestly class
receives Knowledge

Kshatriyas
Soldiers and ~~Administrators~~

Vaisyas
Merchants and ~~Artisans~~

Sudras
Laborers, Farmers,
Peasants

Untouchables

EMPIRES OF INDIA

Objectives: The students will be able to:
1. compare the early empires of India including the Harappan, Aryan, Maurya, Gupta and the Mughal
2. using facts, discuss the early empires in terms of cities, religion, government, agriculture and contributions
3. support the generalization that at one time India was a world leader in terms of achievements in culture and scholarly activity

Procedure:

1. The first empire should be completed as a class so students understand how to complete the matrix
2. The teacher has the decision to arrange the class in groups or work as individuals. This activity lends itself to various methods:
   a. groups work on entire sheet dividing empires among group members then exchanging information
   b. group members work on same empire together
   c. groups are assigned only one empire. Teacher then forms new groups having each empire represented. In this case the teacher has to make sure student information is accurate before it is "taught" to the other students

It is important that the teacher be circulating monitoring progress. At the completion of the sheet, the teacher should go over the matrix checking the accuracy of student responses and level of comprehension.

There are many possible activity extensions for further understanding. Some may be appropriate for evaluation:
1. Assign discussion based questions that students complete on their own.
2. Assign a journal entry in which the student writes from the perspective of a teenager living during one of the empires
3. show a film focusing on this time period of Indian history
4. Provide additional activities focusing on the Taj Mahal. There are many resources available with pictures, architecture construction, and interesting facts regarding this great monument. This is an excellent topic to integrate other disciplines such as math and science. Shah Jahan brought the worlds leading mathematicians and architects to Agra to construct the monument. The dimensions of the Taj Mahal are based on symmetry and alignment.
5. Students draw conclusions or formulate generalization statements regarding India's early history. (A matrix is a wonderful graphic organizer to practice this skill.)

EMPIRES OF INDIA

EMPIRES	SOCIETY	RELIGION	GOV'T	PRODUCTS	CONTRIBUTIONS
HARAPPAN					
ARYAN					
MAURYA					
GUPTA					
MUGHAL					

19

20

GANDHI AND INDEPENDENCE

This is one of the most important and pivotal periods of Indian history. In India, Gandhi is widely considered the foremost statesman of this century and for some, of India's extensive past. The time of the Sepoy Mutiny until 1947 included many events that were part of the independence movement. I have presented a sample of activities that are appropriate for this chapter of India's history.

Procedure

A. Objective 1: Students will be explain how the Sepoy Mutiny was the first event leading up to India's independence movement

The teacher may elect to present the information in direct form such as notes or give students resources to gather information. After knowledge of the mutiny is presented student activities may include:

1. Developing a comparison chart of the positive and negative effects of British changes in India after the mutiny.
2. Any one of those changes may be looked at in depth:
   a. improved medical care - while it saved lives it also was a contributing factor of a population explosion. Practice chart making/reading skill using population statistics.
   b. building of schools - the teaching of western curricula was actually a key step in the acquisition of democratic and nationalistic beliefs within the subcontinent.
   c. Cultural changes - abolition of sati, thuggery, infanticide.
3. This lesson provides for a review of Hinduism and Islam.

B. Objective 2: Students will be able to discuss the leaders of the Independence movement citing their contributions and impact.

Lokmanya Tilak	Jawaharlal Nehru
Mahatma Gandhi	Subash Chandra Bose
Lal Bahadur Shastri	Morarju Desai
Dr. Fajendra Prasad	Sardar Patel

Possibilities for lessons include:

1. Have students give short oral reports on a leaders participation in the India movement
2. Create semantic webs on leaders role in movement
3. Have students draw a figure portraying a specific leader (make as representative as possible: glasses, hat, etc.) Then using arrows list achievements, traits of that person

Mohandas Gandhi (1869-1948)

Brain - Used his British law degree to resist the English

Eyes- Witness to bloodshed between Hindus and Muslims

Heart-"ahimsa" love and tolerance

Arms-"Satyagraha" - passive resistance

Legs- walked through countryside to show connection with masses

Achilles' Heel (weakness) Assassinated by N. Godse Jan. 30th, 1948

BEST COPY AVAILABLE

C. Objective 3: Students will be able to discuss Gandhi in terms of upbringing, education, philosophy, and politics.

1. An excellent introduction to Gandhi and the Independence Movement is to view the movie "Gandhi" starring Ben Kinsley. (Though I should add that some Indians did not think it a good interpretation!) The movie traces the leader's life from the time he started his career in South Africa to his assassination. Some points the movie demonstrates include:
   a. the early law career of Gandhi
   b. British rule in South Africa (apartheid) and in India
   c. British culture in India especially with upper class Indians
   d. Indian National Congress
   e. development of passive resistance, civil disobedience
   f. Amritsar Massacre (violation of human rights)
   g. Dandi Salt March
   h. Independence of India
   i. Conflict of Hindus and Muslims and partition of the subcontinent

   Using the movie as a teaching tool, students will learn about Gandhi's philosophical beliefs and the events that shaped them.

2. After studying Gandhi's life an assignment/evaluation tool would be for students to write an obituary on his life. This assignment incorporates different skills and reinforces content learned. Show students obituaries on other prominent people to show writing style and process. This is also a good lesson to review parts of a newspaper.

3. Gandhi had compiled a list of seven root causes of violence. Theses are inscribed at the Gandhi smriti in Delhi. (It has also been in Ann Landers column.) I have used this list with advanced students and as extra credit for other students.
   a. Pleasure without conscience
   b. Knowledge without character
   c. Commerce without morality
   d. Science without humanity
   e. Worship without sacrifice
   f. Politics without principles

   Students are to give examples of how these hold true today. The teacher may also use this list when discussing the Independence movement in India.

4. Discuss/research the impact of Gandhi on civil rights leader Martin Luther King. King had studied Gandhi's philosophy of *satyagraha* and applied it to the civil rights movement.

5. Gandhi was also known as Bapu meaning "Father", Gandhiji - "ji" attached to the end of the name is an honor and "Mahatma" or "Great Soul". Students can cite specific events in his life that warranted these names.

6. Upon his assassination in 1948, prominent leaders from around the world offered tributes. Have students create posters presenting these quotes and identify the significance of the person.

The light has gone out of our lives and there is darkness everywhere. Our beloved leader, Bapu, as we called him, the Father of the Nation, is no more... And yet I am wrong, for the light that shone in this country was no ordinary light... a thousand years later, that light will still be seen...
Pandit Jawaharlal Nehru Addressing the nation on Gandhi's assassination.

Generations to come... will scarcely believe that such a one as this ever in flesh and blood walked upon this earth.
-Albert Einstein

Gandhiji is an apostle of ahimsa, *a founder of a new religion and everything pales into insignificance in his view before* ahimsa.
-Bipin Chandra Pal

Gandhi was the great apostle of Peace.
-The Dalai Lama

Gandhi never claimed to be any other than an ordinary man. He admitted that he had frequently learnt by his mistakes. He was the universal brother, lover and friend of poor, weak, suffering humanity. Let us all do homage to this spirit, not by words alone but by dedicating our lives as he did to the pursuit of truth, the love of our fellowmen, the healing of wounds of nations.
-Lord Pethick-Lawrence

We cannot all be Gandhis, but we could in a lesser or greater degree imbibe the essence of his teachings, the deeper truths for which he lived and died.
-G.L. Mehta

D. Objective 4: Students will be able to explain and identify, using examples, **passive resistance**, **civil disobedience**, **boycott, fasts**, and **work stoppages**.

1. If using the movie Gandhi, keep a classroom list of the examples as they occur. Hang butcher paper or other poster paper to keep track.

2. Have students brainstorm ideas how these techniques have been used in other countries. Ideas include civil rights movement in United States, apartheid in South Africa, Tiananmen Square in China

3. Through class discussion focus students how they might use these non-violent techniques in their own life. (Many students are aware of the boycott that consumers placed on tuna fish companies to use safer practices to protect dolphins)

DIVISION OF THE SUBCONTINENT

Objectives: Students will be able to:
1. explain the division of the Indian subcontinent at the time of independence into the nations of India and Pakistan.
2. list reasons for the division of Pakistan into East and West.
3. explain how the Hindu and Muslim conflict is still apparent today by using Kashmir as an example
4. review geography of the subcontinent.

Procedure:

1. This lesson may be either teacher directed (focus on listening skills) or students may work with appropriate resources to gather information.
2. If the movie Gandhi has been used, some facts may be recalled from the film.
3. Use attached worksheet.

Evaluation:

1. Students create a timeline listing events in appropriate order.
2. Students research another area of the world where division/civil war has occurred based on geographical and cultural differences. Ideas include: break-up of the former Soviet Union, Quebec's desire to secede from Canada, United States Civil War

Name _____ Date _____
Period _____ DIVISION OF INDIA

Directions: On the map label the following items:

India
Pakistan
Bangladesh
Kashmir
Himalaya Mts.
Hindu Kush Mts.

Using arrows draw the movement of Hindus and Muslims

I. Government

A. After independence in 1947, many Hindus fled to _____. The first Prime Minister was _____.

B. Consequently, Muslims went to _____. The first Governer-General was _____.

C. At this point Pakistan was divided into _____ and _____. It was still one nation though geographically separated. (Similar to _____ and _____ in the US.)

D. Pakistan experienced many internal struggles due to various situations:

1. Geographical
   a. _____
   b. _____

2. Political
   a. _____
   b. _____

3. Cultural
   a. _____
   b. _____

E. Due to the many problems, the _____ decided to separate from the _____ and became the independent nation of _____ in 1971. They were able to do this with aid from _____.

F. Other states like Kashmir are still in dispute. The princely ruler of Kashmir is a _____ but the majority of people are _____. Due to this situation, Kashmir is not officially part of India or Pakistan. there are still many cultural/religious disputes in the sub-continent today.

ENVIRONMENT

India as a developing nation is making progress in the areas of technology and economy. Unfortunately, progress is occurring at the expense of the environment. It is usually the poor classes that are being affected the most by industry.

Chipko Movement

Objectives: Students will be able to:
1. define the word ***chipko***
2. explain why the trees are important for the Himalayan people
3. show on a map where the ***chipko*** movement is occurring
4. discuss grassroots movements and their effect
5. explain how ***chipko*** is an example of passive resistance

Procedure:

1. Using the given worksheet read as a class about the ***chipko*** movement.
2. Using a map of the subcontinent have students locate the regions where the movement is taking place: Uttar Pradesh, Himachal Pradesh, Kamataka, Rajasthan, Hihar, and Vindhyas. It would also be beneficial for students to draw a map of India with state areas and color in the affected regions.
3. Have students work in pairs answering the following questions:
    a. Why do the hill people rely on the trees?
    b. When did the movement first take place?
    c. What does ***chipko*** mean?
    d. How is ***chipko*** an example of passive resistance?
    e. Why do you think it was women who were initially the most aggressive "tree huggers"?
    f. How is ***chipko*** interpreted as a religious movement?

In India I obtained a book titled Chipko! Alkazi, F., Jain, P.,Ramdas, K. Centre for Science and Environment, New Delhi 1993. It is the fourth book in a series for children on the environment and has a pull out activity sheet. The reading level is appropriate for middle school through high school. It has wonderful pictures to accompany the story of the Chipko movement.

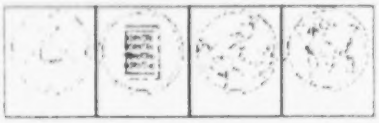
Some of the activities this book suggests are as follows:
1. Walk 27 steps from the trunk and at this distance get a friend to hold a stick upright on the ground. Take three more steps, lie down on the ground, and mark the stick at the height at which it appears to reach the top of the tree. Multiply this height by ten to calculate the approximate height of the tree.
2. Check out trees in your area. Study the trunk, bark, and branching pattern. Study the leaves and note changes that occur. Students could even make a "herbarium"' or pressed leaves from different trees.
3. Coordinate with student council or an environmental club to plant a tree at your school or somewhere else in the community.

4. Have students research all the uses of a tree. For example, original polyester was actually made from viscose, which is derived from wood pulp. Popular adhesives have resin as one of their ingredients. Tapping trees is common in the forests.

Evaluation

1. Using the reading have students search the internet for the listed activists and report their findings.
2. Students research the Himalayas to learn of the trees grown there and the products they produce for the hill people.
3. For advanced students have them propose ways that hill people can maintain their lifestyle and urban planners might benefit. (Compare to deforestation in South America.)
4. If class has access to internet have them locate a Chipko Site:
htt://llsd1.iisd.ca/50comm/commdb/desc/d07.htm
This site will also provide links to other environment and human rights information.

Chipko Movement, India



The forests of India are a critical resource for the subsistence of rural peoples throughout the country, but especially in hill and mountain areas, both because of their direct provision of food, fuel and fodder and because of their role in stabilising soil and water resources. As these forests have been increasingly felled for commerce and industry, Indian villagers have sought to protect their livelihoods through the Gandhian method of satyagraha non-violent resistence. In the 1970s and 1980s this resistance to the destruction of forests spread throughout India and became organised and known as the Chipko Movement.

The first Chipko action took place spontaneously in April 1973 and over the next five years spread to many districts of the Himalaya in Uttar Pradesh. The name of the movement comes from a word meaning 'embrace': the villagers hug the trees, saving them by interposing their bodies between them and the contractors' axes. The Chipko protests in Uttar Pradesh achieved a major victory in 1980 with a 15-year ban on green felling in the Himalayan forests of that state by order of India's then Prime Minister, Indira Gandhi. Since then the movement has spread to Himachal Pradesh in the North, Kamataka in the South, Rajasthan in the West, Bihar in the East and to the Vindhyas in Central India. In addition to the 15-year ban in Uttar Pradesh, the movement has stopped clear felling in the Western Ghats and the Vindhyas and generated pressure for a natural resource policy which is more sensitive to people's needs and ecological requirements.

The Chipko Movement is the result of hundreds of decentralised and locally autonomous initiatives. Its leaders and activists are primarily village women, acting to save their means of subsistence and their communities. Men are involved too, however, and some of these have given wider leadership to the movement. Prominent Chipko figures include: Sunderlal Bahuguna, a Gandhian activist and philosopher, whose appeal to Mrs. Gandhi results in the green-felling ban and whose 5,000 kilometre trans-Himalaya footmarch in 1981-83 was crucial in spreading the Chipko message. Bahuguna coined the Chipko slogan: 'ecology is permanent economy'.

Chandi Prasad Bhatt, one of the earliest Chipko activists, who fostered locally-based industries based on the conservation and sustainable use of forest wealth for local benefit.

Dhoom Singh Negi, who, with Bachni Devi and many village women, first saved trees by hugging them in the 'Chipko embrace'. They coined the slogan: 'What do the forests bear? soil, water and pure air'.

Ghanasyam Raturi, the Chipko poet, whose songs echo throughout the Himalaya of Uttar Pradesh.

Indu Tikekar, a doctor of philosophy, whose spiritual discourses throughout India on the ancient Sanskrit scriptures and on comparative religion have stressed the unity and oneness of life and put the Chipko Movement in this context.

A feature published by the United Nations Environment Programme reported the Chipko Movement thus: 'In effect the Chipko people are working a socio-economic revolution by winning control of

23

their forest resources from the hands of a distant bureaucracy which is concerned with selling the forest for making urban-oriented products.'

> "The solution of present-day problems lie in the re-establishment of a harmonious relationship between man and nature. To keep this relationship permanent we will have to digest the definition of real development: development is synonymous with culture. When we sublimate nature in a way that we achieve peace, happiness, prosperity and, ultimately, fulfilment along with satisfying our basic needs, we march towards culture."
> Sunderlal Bahuguna

CAVES AT ELLORA AND AJANTA

Background Information

In the state of Maharashtra located on the central west coast of India are breathtaking caves dating back hundreds of years. There are numerous cave sites throughout the region.

The Ajanta Caves

At one point in time the Deccan area of India was prosperous. It was a well known area for travelers and merchants to pass through. Therefore, the region was a worthwhile place for Buddhist monks to seek enlightenment and for artisans to work on spiritual monuments. The caves were created over a period of time. The visitor can denote a change in religious doctrine and artistic interpretation. In general, there was a shift from symbolic Buddha and simplistic art form to rich and complicated representation and art form.

The main art form at the Ajanta caves is painting. The artists used bright illuminating colors that unfortunately have faded with time. The artists used organic materials mostly found in the region for plaster base and paints. For example vegetable fibers, paddy husk, grass and other fibrous materials mixed with sand composed the plaster base. The paints were made from minerals: red ochre and yellow ochre for said colors, glauconite for green lime, kaolin and gypsum for white. Lapis lazuli was brought in from other parts of Asia for blue. The murals that are viewed were for the benefit of lay followers of Buddhism depicting stories of the faith and in particular events from Buddha's life. The paintings also include flora and fauna of the area and scenes from everyday life. Jawaharla Nehru has said, "Ajanta takes us to a dream like yet real past." These painting are thought to rival some of the world's greatest art.

The caves total 29 and were discovered in 1810 when a British hunting party stumbled upon them. Historians date them from approximately 200 BCE to 650 AD.

The Ellora Caves

The Ellora Caves were constructed after the abandonment of the Ajanta site. They have been noted in numerous travel accounts of Arab and European travelers as they too were located on trade routes. This site clearly displays the cultural change in Indian society. While the Ajanta caves were all Buddhist, the Ellora caves have only a few dedicated to Buddhism. At this point in time (600-1000 AD), there was a decline in Buddhism. The other caves at Ellora are dedicated to Hinduism and Jainism. The fact that three religions are contained in a single site is evidence that Indian rulers were more tolerant of other faiths than earlier times.

The sculptures are rich in artistic creation and application. They are by no means simple or plain. They portray the *rasas* of compassion, emotion, anger, and hatred. They utilize movements from dance to invigorate religious scenes. They, like Ajanta, include nature scenes to make religion come alive to its followers.

Buddhist Caves (550 - 750 AD) - The sculpture in these caves depict a change in Buddhist thought. One can see a change from Mahayana belief which held that nirvana could be obtained by compassion and grace to a new cult form known as Vajrayana. In this sect, self-discipline and meditation were emphasized. It also integrated female power (sakti) with that of male importance in the form of male and female deities. The final caves show influence in styling from Hindu caves that were also being built at the time.

Hindu Caves (600-875 AD) - These are the most impressive of the Ellora caves. The remarkable Kailasa Temple is considered a true wonder of the world. Unlike other caves, these were excavated from the top down. The builders started with the roof and continued down. The planning in this architecture was considerable. These caves use the trinity of Vishnu, Siva, and Brahma to portray Hinduism. Therefore, this is a sign of conciliatory attitude toward other sects of Hinduism.

Jain Caves (800-1000 AD) The Jain caves are a continuation of the Buddhist and Hindu architecture. Due to Jainism's adherence to its dogma its followers sustained rigorous penance and adherence to a strict code of conduct. Over the years it incorporated several gods and goddesses from Hinduism which explains their presence in the caves.

Objectives: Students will be able to:
1. explain how art serves many purposes: to entertain as well as to explain.
2. explain how Buddhism, Hinduism, and Jainism were represented in art form.
3. identify the caves at Ajanta as representative of the Gupta's Golden Age.
4. discuss the complexities that artists face including medium, design, and preparation.

Procedure:

This lesson may be used in conjunction with a geography lesson or early empires lesson. It is suggested that students are familiar with Indian religions prior to this activity. This lesson could also be interdisciplinary coordinating with the art department.

1. Either using the above background information or other source, students should become familiar with the Ajanta and Ellora Caves. It is **imperative** that the teacher also provide numerous pictures of these caves. Assign students to find pictures on the internet, CD ROM, reference materials, etc. This can be part of the lesson or given as bonus option.
2. After initial discussion on the construction of the caves compare to other rock art in the world. For example the famous Parthenon in Greece, while beautiful, is much smaller than the Hindu Temple in Ellora called Kailasa. Kailasa covers twice the area of the Parthenon and is 11/2 times as high. It has been estimated that carving removed 200,000 tons of rock. Other art to compare to would be Mount Rushmore in the United States. (A great time to integrate math skills.)
3. Using materials such as clay or butcher paper, paper mach, etc. have students create their own sculptures of these Indian beliefs.
4. Using watercolors/crayons/pencils have students paint a mural of a Buddhist scene.

Ideas - Buddhism:	Wheel of Law	footprints
	the Bodhi Tree	lotus flower
	Deer Park (first sermon site)	
	old man, a sick man, a dead person, and an ascetic	
	Maya's dream of a white elephant baby entering her womb and the disclosure of her dream to her husband	
	astrologer who interpreted the dream,	
	Buddhas on verge of Nirvana (demise)	
Hinduism -	mythology and incidents from the Ramayana and Mahabharata	
	Hindu gods and goddesses	
General -	various nature scenes and scenes from everyday life	

5. Have students create posters of the various religious themes.
6. Consult a science or art teacher regarding extracting color/pigment from plants and minerals.
7. Ask students what they do in their free time. Lead them to the point that they may do creative things like models, computers, sewing, etc. because they don't have to worry about a supply of food. Such is true with civilization as a whole. Most of the world's greatest achievements was when people had leisure time. Such is the case in Ajanta and Ellora. This was the period of India's Golden Age.

Evaluation:

Since this tends to be a hands on lesson, I would suggest that the painting, sculpture, poster, etc. be used as the tool of evaluation.

INDIAN DRESS

Background Information

One of the cultural nuances that many members of our group noticed is the retention of traditional dress in spite of the western influence in India. We were amazed to notice that when walking down a street in a small village or being in a large city like Mumbai the daytime clothing was very traditional. (Of course even more so in those small villages!) In any event, we hardly ever saw a woman with denim jeans or other western dress. Young girls were the exception (under the age of 14). In most cases the ***punjabi*** outfit (two piece) or ***sari*** was the dominant choice of dress. I can only recall seeing a woman in a business suit once.

Western influences have permeated the subcontinent much to the dismay of many Indians. In fact Indian government has even censored some aspects of television and film. Shows that mimic MTV present the women in traditional dress in most of the videos. More often than not, if she is seen in western clothing it is displaying a negative side of her or in her actions. When she realizes her fault or changes, the ***sari*** is on. This is quite the opposite of the United States where one can tell the date of a movie by the characters dress. This is a perfect example of continuity and change in India.

Objectives: Students will be able to:

1. learn the word ***sari***
2. tie a ***sari***
3. list various regions of India and their typical dress style.
4. discuss how a culture expresses itself through the way it dresses.

Procedure:

1. Prior to this lesson discuss with students what they consider the typical dress of Americans in 1997. Then giving different examples ask students what time period you are referring to (poodle skirts, flappers, Victorian dresses, etc.) Explain then that India's dress has remained constant with little variation despite the occupation of the British.
2. If at all possible borrow a ***sari***. I had the opportunity to buy one. A ***sari*** is 5 1/2 meters or 6 meters if a choli (half blouse) is attached. They come in a variety of fabrics from cotton to silk. Either on the day you introduce the India unit or on this day wear your ***sari***.
3. Using the given directions show students how a ***sari*** is attached.
4. Discuss with students why the ***sari*** is appropriate for India. Possible answers include: it protects women from the heat and sun, she may use the end to cover her face for modesty or to block wind, dirt or pungent smells, an expression of wealth (silk), to show what region/generation she is from (certain regions and generations have specific ways to tie and tuck the ***sari***.)

Evaluation:

Assign students different regions of India. Have them research the traditional dress of that area. There are striking differences for example between southern Kerala and northern Punjab. Students may then create posters displaying the clothing styles.

Many styles of dress are a reflection of the geography of an area (climate). Therefore, this lesson may be used when teaching geography of India. It could also be used when discussing the Independence movement. An important part of Gandhi's protest was boycotting British made cloth and making homespun. Many women used homespun for their saris.

THE ART OF SAREE WEARING

Possession of a saree will never be a waste. The cloth is convertible to any fancy wear like maxis and frocks.

1. Hold inner end of the saree with your left hand. 2. Making sure that the saree is at floor level, tuck the top border of inner end into the petticoat 3. Then pass the saree around to the front maintaining the same height 4. Keep the top edge level, tuck in a little to keep saree firm 5. Start folding the pleats from the right holding taut the edge of the saree. 6. Hold the pleats together and adjust the height so that bottom edge is at floor level.

7. Tuck in the pleats into petticoat. The pleats should fall straight. 8. Bring around the saree. 9. 10. & 11. Hold it in your right and pass on to your left, arranging the border evenly. 12. Drape on your left shoulder allowing the end piece to fall casually.

BEST COPY AVAILABLE

KUM KUM AND BINDIS

Every year my students ask me about the "red dot" that Indian women wear. The school was situated near a major university and frequently visiting Indian women or immigrant women can be seen about town.

Background Information:

Bindis - A ***bindi*** is the ornamentation that Indian women wear in-between their eyebrows on their forehead. Originally it was a sign that a woman was married. If a woman was to become a widow she would remove her ***bindi***. Other theories suggest that it keeps people humble since it is made of ash and symbolizes that they came from the earth and eventually will go back to the earth. Another suggestion is that the ***bindi*** symbolizes the Third Eye associated with the goddess Durga. Durga is the incarnation of Siva, god of destruction. This entity destroys evil to save good by using a third eye. Recently it has turned more into an accessory or ornamentation. Indian women coordinate their saris with their ***bindis*** which may be of various colors and shapes. Not only do Hindu women wear them but Muslim and Christian women as well. Occasionally an Indian man may be seen with the red dot which usually symbolizes a religious belief or devotion.

Kum Kum - Literally "red-red". This is the powder used by Hindu women for the dot in the center of the forehead (***bindi***). It symbolized the wisdom of the goddess. This powder is also used in the part of a woman's hair and usually means that she is married or spoken for. The powder is a mixture of tumeric and alum powder.

Objectives:

1. Students will learn the words ***bindi*** and ***kum kum***.
2. Students will be able to explain the significance of ***bindis*** and ***kum kum***.

Procedure:

1. Locate ***bindis***. This may prove daunting. I was able to buy different styles in India. However, a current rock group No Doubt features a lead female singer, Gwen Stefani, who has taken to wearing them. I have seen them in accessory stores in the mall aimed at the teenage group.
2. ***Kum Kum*** may be a little harder to come by. Again I purchased some in India. For general comprehension of lesson, a picture showing Indian women with the ***bindi*** would suffice.
3. Put the words on the board with a description. Students may volunteer that they have seen women with this. Ask them what they think it means.
4. Discuss with them the meaning behind each of the items. Compare with other cultures. Discuss jewelry and wedding symbols. For example: wedding bands, rings around neck and lip plates in Africa. Also, since they have become fashionable discuss what teenage girls wear to coordinate with their outfits.

Evaluation:

This lesson is more informative and should be used with a lesson on saris or some other cultural lesson.